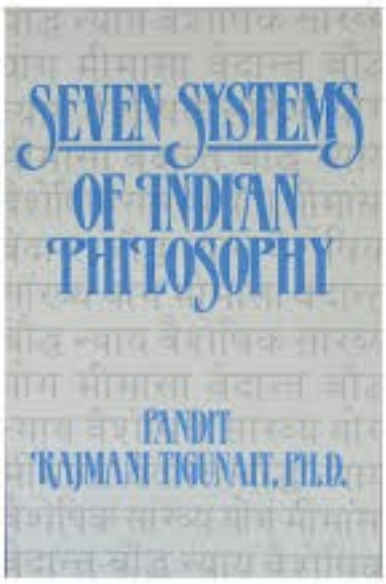
Indian Formal Systems



By Shomit Sirohi

Introduction

Singular, Universal and Plural. I mean how the substance has so many sides to it, like what is called Plural Substances as Modes – so many criss-crossing journeys and so many paths of modes as people and this becomes One Substance of Spiritual journeys. Now just think of elementary words – diversity, cosmopolitanism, and say simple things, or even happiness and sushi.

I. Indian Formal Systems are of Two Types - Jainism and Buddhism

First we have the substance, then the substance and mode and then in fact many modes. This is the substance and mode debate. Jainism is about a substance with mode and a transitional substance and mode joined something like a whole which is expressed in parts which means a type of structure which is also in fact about modal structure and so in fact like a light blue sense of in fact Digambara and Asavara traditions at least but many such traditions. The Irsavana tradition reads the mode as

basic and substace as based on the mode and is about flies and small things which then become a substance of flights and such flights of bluish whitish colour.

Imagine then to keep studying formal system as substance and mode. In Buddhism many modes become a substance – the modal substance of perception of a substance as many modes, multiple modes which means many modal structures of perception with then a middle-path the path of a person who follows a substance as daily life spiritual happiness.

II. Formalism

Now just convert the substance and mode debate to other formalisms – like walking out in a trouser and shirt and getting going in creative ways.

Formalism – how this creative way is Jaina and Buddhist depending on mode and substance – which means many modes of creativity – one gets into a bus and relaxes and sees the night and light in light blue.